

Service has received from Mr. Joe Ostranger a Plan of Operations to remove a limited quantity of stockpiled ore from the JO claim group in Death Valley National Park.

The Plan of Operations is available for public review and comment for a period of 30 days from the publication of this notice. Analysis of the proposal will proceed from the date of its receipt. The document can be viewed during normal business hours at the Office of the Superintendent, Death Valley National Park, Death Valley, California, 92328.

Dated: April 7, 1996.

Richard H. Martin,
Superintendent.

[FR Doc. 96-10311 Filed 4-25-96; 8:45 am]

BILLING CODE 4310-70-P

Notice of Intent to Repatriate Cultural Items in the Possession of the Connecticut State Museum of Natural History, University of Connecticut, Storrs, CT

AGENCY: National Park Service

ACTION: Notice

Notice is hereby given under the Native American Graves Protection and Repatriation Act, 25 U.S.C. 3005 (a)(2), of the intent to repatriate cultural items from the Norris L. Bull Collection, Connecticut State Museum of Natural History, University of Connecticut, Storrs, CT which meet the definition of "unassociated funerary objects" and "sacred object" as defined in section 2 of the Act.

In 1961, the nineteen cultural items were donated by the family of Norris L. Bull to the Connecticut State Museum of Natural History. These nineteen cultural items include: one charm stone, one petroglyph, one faceted glass orange bead, one trade axe, one metal pestle, one trade snuff box, one copper kettle, one pewter medallion, one brass apostle trade spoon, one pewter trade pipe, one metal spike, one metal trade pipe, one pewter baluster, one stone pestle, one bellamine jug, one bone spearpoint, one black angular stone pipe, one paint pot with red stain, and one 2-faced effigy soapstone pipe.

Eighteen cultural items were found with human remains in seventeenth century Mohegan cemeteries, including Smith Farm, Elizabeth Street, Van Tassel Site, Yantic, and Yantic & Quinebaug. These sites are all known Mohegan cemeteries which have been disturbed through development and looting within the last 200 years. These unassociated funerary objects are consistent with grave goods of seventeenth-century Mohegan burials.

One item, the two-faced effigy soapstone pipe was found in the cellar of the Uncas Cabin. This site was the known residence of Uncas, a seventeenth-century Mohegan sachem still considered by the Mohegan as the single greatest culture hero in the post-contact period. Mohegan oral tradition indicates pipes of this form have been used long before the contact period, and are still in use within the Mohegan community. Mohegan traditional religious leaders have indicated that this pipe is needed for the practice of traditional Mohegan religion by present-day adherents.

Based on the above-mentioned information, officials of the Connecticut State Museum of Natural History have determined that, pursuant to 25 U.S.C. 3001(3)(C), the 2-faced effigy soapstone pipe is a specific ceremonial object needed by traditional Native American religious leaders for the practice of traditional Native American religions by their present-day adherents. Officials of the Connecticut State Museum of Natural History have also determined that, pursuant to 25 U.S.C. 3001(3)(B), these nineteen cultural items are reasonably believed to have been placed with or near individual human remains at the time of death or later as part of the death rite or ceremony and are believed, by a preponderance of the evidence, to have been removed from a specific burial site of an Native American individual. Lastly, officials of the Connecticut State Museum of Natural History have determined that, pursuant to 25 U.S.C. 3001(2), there is a relationship of shared group identity which can be reasonably traced between these items and the Mohegan Indian Tribe of Connecticut.

This notice has been sent to officials of the Mohegan Indian Tribe of Connecticut. Representatives of any other Indian tribe that believes itself to be culturally affiliation with these cultural items should contact Connecticut State Archaeologist Nicholas F. Bellantoni, Office of State Archaeology, U-23, University of Connecticut, Storrs, CT 06269, telephone (860) 486-5248 before May 28, 1996. Repatriation of these cultural items may begin after that date if no additional claimants come forward.

Dated: April 22, 1996

Francis P. McManamon

*Departmental Consulting Archeologist
Chief, Archeology and Ethnography Program*

[FR Doc. 96-10345 Filed 4-25-96; 8:45 am]

BILLING CODE 4310-70-F

Notice of Inventory Completion for Native American Human Remains and Associated Funerary Objects in the Possession of the Rome Historical Society, Rome, NY

AGENCY: National Park Service

ACTION: Notice

Notice is hereby given in accordance with provisions of the Native American Graves Protection and Repatriation Act (NAGPRA), 25 U.S.C. 3003(d), of the completion of an inventory of human remains and associated funerary objects in the possession of the Rome Historical Society, Rome, NY.

A detailed assessment of the human remains was made by Rome Historical Society professional staff and Hartgen Archeological Associates, Inc. professional staff in consultation with representatives of the Onondaga Indian Nation.

In the early 1960s, human remains representing 85 individuals were recovered from the Onondaga County Penitentiary Site (Pen Site) in Jamesville, NY under a Fort Stanwix Museum (now Rome Historical Society) and Rochester Museum of Science project. No known individuals were identified. The 598 associated funerary objects include pottery, metal and stone tools, metal pots, beads, shell (wampum), silver (ornaments, bracelets, earrings). The Rochester Museum of Science has additional human remains and associated funerary objects from the Pen Site, and is conducting a separate inventory and consultation for these human remains and associated funerary objects.

The Penn Site has been well-documented as the Onondaga Nation's capitol from c. 1682-1696 AD. The manner of internment and associated funerary objects are consistent with Onondaga practice during the late seventeenth century. Evidence presented by representatives of the Onondaga Indian Nation support the physical evidence.

Based on the above mentioned information, officials of the Rome Historical Society have determined that, pursuant to 43 CFR 10.2 (d)(1), the human remains listed above represent the physical remains of 85 individuals of Native American ancestry. Officials of the Rome Historical Society have also determined that, pursuant to 25 U.S.C. 3001 (3)(A), the 598 objects listed above are reasonably believed to have been placed with or near individual human remains at the time of death or later as part of the death rite or ceremony. Lastly, officials of the Rome Historical Society have determined that, pursuant